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The American Friend

Old Series
Vol. XXXVI. No. 18

MAY 2, 1929

New Series
Vol. XVII. No. 18

The Atmosphere Clears

AN EDITORIAL

The Minister's Wife

MRS. H. L. HUFFMAN

With the Child in the Midst

WM. J. SAYERS

Kansas Yearly Meeting Alliance

A Symposium on Prohibition

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

MAKE NEW ADVENTURES IN GOODWILL

Goodwill Day is May 18, when Peace forces the world over are planning to use the day to increase international goodwill. The Peace Section of the American Friends Service Committee suggests plans for observance of the day, one of which is to conduct a Youth Peace Contest which has proved so successful during the winter months. The contest is open to any boy or girl from nine to fifteen years of age, inclusive, the winners to be awarded a silver, a gold, or a diamond medal to be furnished by the Service Committee. They suggest "Peace Crusaders—Adventures in Goodwill" as a source book from which to make selections. Ministers, Sunday school teachers, public school teachers or others interested may write for further particulars to Ray Newton, secretary of the Peace Section, 20 South 12th Street, Philadelphia, Pa.

INSTITUTE ON INTERNATIONAL RELATIONS

The first annual meeting of the Mid-West Institute on International Relations will be held at the Lincoln Hotel, Indianapolis, Indiana, May 16-18, 1929, being sponsored by the Indiana Council on International Relations through the cooperation of the Carnegie Endowment for International Peace, University and College leaders from history, political science, economics, international law, and journalism departments in the schools of the Middle West. The general themes will be Foreign Affairs and American Diplomacy with Latin America, Europe, and the Far East. There will be morning Round Table Conferences and special evening lectures. The program committee has invited men and women of divergent views, and the utmost liberty of utterance will be encouraged, for the program is planned not only to get first-hand information on actual conditions throughout the world, but to promote study and discussion that will lead to constructive thinking for the furtherance of international goodwill. The special speakers will include Mr. Ludwell Denny, Washington, D. C.; Dr. J. H. Latane, Johns Hopkins University; Dr. J. F. Rippy, Duke University; Dr. Delisle Burns of London, England; Dr. Chester Rowell of California, and Elihu Root, who is asked to speak on "America and the World Court." Those wishing to attend may obtain program, rates for hotel accommodations, and other information from Mrs. W. S. Lockhart, Executive Secretary, 513-17 Illinois Building, Indianapolis, Indiana.

Ruskin Said—

"Show me what a man reads, and I will tell you what kind of a man he is."

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THE CHINESE CHURCH AFTER THE STORM

We must recognize that the revolution has had a profound effect upon the church in China. This effect amounts in some places to a debacle and certainly in the majority of centers involves a breaking down of the old order and program. In these words Dr. Frank Rawlinson, over more than 27 years a keen missionary observer of developments in China, opens a letter on the present situation in China, dated Shanghai, January 31st. "Materially, the Christian movement is numerically weaker than it was, though the actual extent of this numerical weakening cannot be told. The number of church members has decreased in a considerable number of centers, enrollment in schools and hospitals is much less than it was, in East Central China amounting to about 50%. Hospitals, likewise, have gone down as regards the number they serve. It is true, that in some places, the churches, schools and hospitals show increases, but it seems evident that generally speaking, there has been a decrease in all these connections."

Speaking of youth, he says: "I can get hold of very little evidence that Christian youth are looking towards the church as a field of service. Here and there I do find, as for instance in Canton, that Christian youth are active, yet it remains true that very few of them take up preparation for Christian work. Schools or institutions of the Bible school type seem to have less trouble in getting students than institutions offering a higher type of preparation for Christian service. In addition, one must face the fact that the youth of China, both in and out of the church, particularly the students, is confused in its mind about Christianity in particular and religion in general. As a group, they are less anti-religious than they were a year or two ago, but it is also true to say that they are not less critical in this regard."

THE BERBER INVASION OF FRANCE

"The most significant modern migration from Africa is the Berber invasion of France," writes the Secretary of the Missionary Council of the Church of England, in the April issue of the International Review of Missions. "France has become an immigrant country and is absorbing immigrants in her mines, factories and fields at the rate of 600,000 a year. An Englishman distributing portions of Scripture in the west of France around Nantes and La Rochelle uses Bible portions in sixteen languages, including not only European tongues, but Arabic, Kabyle and Chinese. The Kabyle portions are for the Berbers—the native race of North Africa found in Algeria and Morocco. They entered France in labor corps during the war, and since the war have been pouring in as laborers in vineyards, docks, mines and factories, especially in motor factories. They are now at least 100,000 strong and the large majority are found in and around Paris. Here we have a Moslem community, disintegrated in many ways morally and socially by their contact with western civilization; but for that very reason far more accessible to western ideas, including Christian, than ever they are in their Moslem home surroundings."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 18. | MAY 2, 1929 | New Series Vol. XVII. No. 18.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Atmosphere Clears

MUCH is said, especially in presidential years, to the effect that the presidency of the United States carries with it more power than any position in the world. This emphasizes, of course, the immeasurable influence, for weal or woe, of the man who occupies it. The power of his personality and character far transcends his constitutional authority, great as it is.

Rarely has the country had more emphatic and more welcome demonstration of this fact than during these first two months of President Hoover's administration. Indeed, hardly more than a fortnight following March 4 had passed before *The New Republic* said editorially that not in the present generation had a president in so short a time done so much to put his stamp, and a favorable stamp, upon public policy. This from a journal of public opinion whose general declension is that of the objective case.

Realization of this immediate impress of President Hoover's personality upon public opinion and affairs grows upon us. In general, public sentiment has been toned upward. It is as though a real leader, taking the point of vantage accorded him, glimpses wider and farther horizons and as he indicates these horizons the public eye is naturally raised toward them. Specifically, there are concrete areas of public affairs in which the new influence is clearly and definitely felt. In one evening's rather cursory reading of the public press, three or four of these areas attracted our attention.

I.

First, we read this dispatch from Geneva, the new world capital: "Hugh S. Gibson, American Ambassador to Belgium, presenting an eagerly awaited American thesis before the preparatory disarmament commission, appealed for a fresh examination of the entire problem based on the idea that all nations are going to be friends and settle their difficulties by peaceful means. Through Mr. Gibson's address, President Hoover is generally deemed in Geneva to have launched an important move to place the relations between the United States and Great Britain on a firm foundation of collaboration and friendliness. Mr. Gibson's declaration of American policy, in brief, was a statement to the world that the United States was ready to make substantial reductions in naval strength and sought a common sense naval agreement based on the idea that nations are going to be friends."

The dispatch went on to say that the statement was interpreted to mean that President Hoover assured Great Britain that the United States attaches more importance to friendship with that country than to any possible naval supremacy. The correspondent declared that it was no exaggeration to say that the American declaration was felt to have profoundly affected international life as reflected in the preparatory disarmament conference. A day or so later we read with what enthusiasm this spirit of the olive branch was hailed by the British press. How different this is from getting a bunch of rear admirals together glowering at each other across a table as potential enemies! In a word, while the difficult problems involved have not yet been solved, an atmosphere of friendliness and confidence is being created which makes a solution possible.

II.

From Geneva we turned to New York and read of the heartening address which the President delivered at the annual luncheon of the Associated Press. Straightforward and clear-visioned, how it clarified the air! Dealing with law-breaking and crime, the President exposed freely prattled fallacies, boldly interpreted the present situation not as an ephemeral crime wave, but as a subsidence of our foundations, and earnestly appealed to his fellow citizens to observe the law.

"In order to dispel certain illusions in the public mind on this subject," Mr. Hoover said, "let me say at once that while violations of law have been increased by inclusion of crimes under the eighteenth amendment and by the vast sums that are poured into the hands of criminal classes by the patronage of illicit liquor by otherwise responsible citizens, this is but one segment of our problem."

He explained that he cited the extent of murder, burglary, robbery, forgery and embezzlement because only a small percentage of these could be attributed to the eighteenth amendment, and he asserted that of the total number of convictions for felony last year less than eight per cent came from the source of the dry law.

"What we are facing today is something far larger and more fundamental—the possibility that respect for law as law is fading from the sensibilities of our people," he continued. "What ever the value of any law may be, the enforcement of that law written in plain terms upon our statute books is not, in

my mind, a debatable question. Law should be observed and must be enforced until it is repealed by the proper processes of our democracy. The duty to enforce the laws rests upon every public official and the duty to obey it rests upon every citizen. No individual has a right to determine what law shall be obeyed and what law shall not be enforced. If a law is wrong, its rigid enforcement is the surest guaranty of its repeal. If it is right, its enforcement is the quickest method of compelling respect for it."

Saying that within a few days he had seen statements published encouraging citizens to defy a law because the journal publishing them did not approve of the particular law, the President voiced his moral indignation at such an attitude. Let no one imagine for a moment that it does not require a high order of conviction and courage for the President to invade the very stronghold of nullification and speak out so boldly. He is sounding a note from the White House for which we have waited many years. It is apparent that the situation in which this country finds itself the most lawless of civilized nations weighs very heavily upon Herbert Hoover and that he will throw the whole force of his power and influence toward correcting existing conditions.

III.

The next leader to attract our attention on the evening in question was this caption: "Hoover Puzzles Politicians by Publicity Plan—Appointments to Be Accompanied by Names of Appointee's Indorsers." In short, under President Hoover, appointments to high federal office will be accompanied by information disclosing who recommended the people appointed. This new policy, unprecedented in the history of the White House, is to be enforced particularly with regard to judicial selections. Interested as he is in a reform of the law enforcement machinery of the country, the President is deeply desirous of obtaining judges and government attorneys of the highest character and ability.

Associates of the President, discussing the innovation, explained that the President believes the sponsors of an appointee share the responsibility for his selection. This motive, it was said, was the President's sole intent in deciding to make known the indorsers' names. Political leaders viewed the development as an astute maneuver on the part of the President to overcome political jockeying that always revolves about important appointments. The policy will obviously have a sobering and salutary effect upon those who are inclined to be careless, to state it charitably, in regard to the kind of men they recommend for offices of public trust.

It is the determined purpose of the federal administration, in President Hoover's own words, "to strengthen its law enforcement agencies week by week, month by month, year by year, not by dramatic displays and violent attacks in order to make headlines, not by violating the law itself through misuses of the law in its enforcement, but by steady pressure, steady weeding out of all incapable and negligent officials no matter what their status; by encouragement, promotion and recognition for those who do their duty; and by the most rigid scrutiny of the records and attitudes of all persons suggested for appointments to official posts in our law enforcement machinery." Pitiless publicity in such a cause is all to the good, we would say.

IV.

Inevitably associated with this question of publicity on appointments is that of the basis on which important positions shall be filled. Shall it be for political expediency and as a reward for friendship and services rendered, as has been very generally true in the past? Here again Herbert Hoover has perplexed the politicians.

To us the most attractive feature of *The New Republic* is the weekly letter, "Washington Notes," by its special correspondent, who is "hard boiled" and cynical but absolutely frank and unrestrained in his observations on public men and events. He devoted his entire letter in the issue of April 24 to this phase of the President's independence, showing how men very ardent in paving his way to the White House had been passed by for major appointments and other men who had opposed Herbert Hoover had been selected, simply because they seemed better to fit the requirements of the posts in question.

This is hard on the faithful, who will have to be satisfied with lesser consideration, but the public will approve the new criterion for public service. Quoting the correspondent: "Results are what we are after in this administration. Efficiency and 'the best available man for the job' regardless of his politics, or how he lined up last spring. That is the Chief's idea—and a noble one it is. Friendship is not to be the controlling factor in making appointments. Friendship will be disregarded when it clashes with competency—that is, for the key places. For these the rigid rule is, 'the best man, regardless'."

In this connection we can hardly conclude without a word of appreciation of the appointment of Charles J. Rhoads as Commissioner of Indian Affairs, notice of which is to be found in this issue. Such an appointment gives emphasis to all that has been said to the effect that merit and ability are to be the test for important posts under the present administration. It is particularly gratifying to have so unqualifiedly excellent a choice made for this position which involves the welfare of a people who have not often had the sympathetic consideration and just treatment that should be theirs. It is fitting, though incidental, that the man sought after as best qualified for this position should belong to the same religious fellowship as did William Penn — that fellowship which has always been known for its concern for the welfare of the Indian.

Now when men either are unnatural or irreligious they will not be friends; when they are neither excellent nor useful, they are not worthy to be friends; when they are strangers or unknown, they cannot be friends actually and practically; but yet, as any man hath anything of the good, contrary to these evils, so he can have and must have his share of friendship—Jeremy Taylor.

Putting the Child in the Midst

By WILLIAM J. SAYERS

THE river flowed at the foot of the city street and a ferry boat plied back and forth every fifteen minutes to carry business and people and wagons and mail bags and school children and autos to the half of the city that lay on the other side. One day John Goodfellow ran down the hill as fast as he could to catch the boat. He had his school books under his arm, and he was anxious to get home as soon as he could to mother's good hot lunch, always ready for him. Mothers do things like that.

But he was too late. Slipping away, the ferry boat had put five feet of water between her paddle wheel and John Goodfellow; so down on the ferry house bench he sat, to wait for the next boat, while at the same time mother's lunch at home began to cool.

"Sorry, my boy," said the ferry housekeeper. "Sorry you missed your boat; you didn't run quite fast enough."

"Oh, yes," panted John Goodfellow, "I ran plenty fast enough; the trouble is I didn't start soon enough."

That's all there is to this story. Do you want the boat for the town of Good Things, or the boat for the City of Character, or the boat for the Land of Purpose, Self-respect and Duty, or the boat for the Continent called Make a Man of Yourself, or the boat for the City of Happy Spires, called the Church, or the boat for the warm and sunny shores of Friendship? These boats all sail early in the day, and to catch them, fast running never makes up for slow starting. Start now!

Who is the boy and girl of today? They are the persons who are going to carry on what you have started. Sit right where you are sitting and think of those things you think are so important when you are gone. You may adopt all the policies you please, but how they will be carried out depends upon these boys and girls. They are going to be seated at the desks in the Senate and will assume control of your cities, states and nations; they will move in and take over your prisons, churches, schools, universities and corporations. All your work is going to be judged, praised or condemned by them. Your reputation, future, and the fate of the nation and humanity are in their hands, so it might be as well to pay them some attention.

The supreme treasure of our church is the boys and girls; and the essential need is to win, train and use the youth power of our church. Our problem is to have the facility for development of splendid bodies, and alert, well-stored minds, and to use these bodies and minds for the welfare of their fellows and the glory of God. Nothing else than this should satisfy us.

First, we are to realize that boys and girls are souls, but they have bodies. When we recognize this, we shall have a program that appeals to the physical, intellectual, social and spiritual needs of these men and women in the making. Any other program will be incomplete, for life functions as a unit. So, modern religious educators are saying that the way to reach the soul is through the body, for, as Grenfell notes, "When the soul has cast off its body we cannot reach it at all." So we are to usher in the four-fold program of Christian Education to insure complete development of these that God has entrusted us with, and for whom we are to sanctify ourselves. Now we are ready to say that if we are to make Quakerism attractive to boys and girls we must be burdened with the fact that it is our religious duty to encourage physical, intellectual and social growth. This will bring through-the-week activities. Expression deepens and determines impressions and if it does not express itself it will expire.

The boy and girl have the same minds each day of the week and must be appealed to by projecting teaching on the first day of the week as it is in all of the others. Nerves wiggle on Bible School seats as on day school seats, minds are just as eager and alert in one place as the other. A trip to the woods, summer or winter, hockey on the ice, basket or volley ball, baseball, a visit to an art gallery or an educational institution are all valuable assets in teaching the truths of God, which have been too long neglected by us. All these can be used joyously to help these young persons to grow not only in stature and wisdom but in favor with God and man.

The normal center of a growing lad's or lassie's life is activity. Then the class period in the Bible School or the period of worship in Meeting should be backed up by through-the-week sessions acting as a sort of laboratory for expressing the truths taught in the above mentioned periods. The church is to touch every life interest and situation if Christianity is to fulfill the mission of its founder, Jesus Christ. The church-house should be a center from which we radiate. By no manner of means should it be the orbit of our life, but a center and our lives should be a radius of love seeing how big a circle of goodwill, fellowship and usefulness we can measure off, even unto the uttermost.

If ever the opportunity comes to me as it did to Solomon I shall ask to be given the knowledge and power to give to the young people of today sane, safe amusement, and at the same time ask that I may have the power to show them that the great law of life is the Christian law of love expressing itself in service. Our Society is going to be attractive when we learn that boys and girls get together for work, for recreation, and *service*. We must impell them rather than compell as in days gone by. "Don't" and "must" are two words that are the most unattractive in our vocabulary for boys and girls, and yet they are the two words that the church has been using more than any other two. The religion that is going to attract is the religion of "Do" and "Let's Go." Early Friends were strong on doing; even the children when their elders were imprisoned for conscience sake, carried on an effective Friends Meeting; and why not, were they not a part of it?

I am using religion here, of course, in the sense of personal relationship on the part of these boys and girls, to God. I do not want them to be converted to the religion of grown-ups, but I want them to be boys and girls expressing their love to heavenly Father in their own childlike manner. The church can teach the youth to live together often by teaching them to play together. This hunger for play is just as real as physical hunger and we are the ones to see that there is no poison in the cup. Denunciation is more than futile, it is stupid.

The adolescent years are the years when the altruistic and religious instincts are at floodtide. Never again will life be so passionately idealistic, altruistic, as keenly alive to the things of the spirit. The church that attracts the young is the one that is providing opportunity for the constant expression of these higher instincts and impulses. Right now is the time when we can get our boys and girls to have daily devotions: Bible reading, prayer, the quiet hour—a Quakerly custom of the morning watch; public worship, including regular attendance at the services of the church; church, school, and mid-week Bible study group; stewardship—including the gift of one's self to Christ, one's time in his service, and one's substance to the carrying-on of his work. Here is the appeal to heroism. Self-control, temperance, has also a personal

appeal, as has temperance in all things, food, pleasure, clothes.

Missions and church history are great appeals to the hero-worshipping youth. How full of wonderful material is the history of our Church, full of dramatics that will teach by pageantry the traits of character that reveal loyalty to life's great ideals.

Training in worship should come to the child without it being evident that we are training him. Worship is the cry of the soul for companionship with God. It grows out of a longing of the heart of man for fellowship with him. Worship cultivates the feelings and cultivates an attitude of appreciation toward God, the Father, and Jesus Christ, the Son. Instruction has to do with the intellectual, the acquisition of new ideas concerning the heavenly Father, his Son and their plans and purposes for all humanity. The purpose of expression is motor: it deals with new habits of action toward God and Jesus Christ; thus the child learns his relationship in carrying out their plans and purposes in the world. He will learn to know what is expected of him in the home, church, community and the world.

Why not have a program of worship carried on by the boys of the intermediate age on one Sunday, another Sunday by the girls of the same age? Loyalty, service, faith, how God speaks to us, are good themes. The message of music, illustrated by suggestive hymns, is a fine one—special-day themes are always in order. Thanksgiving, Christmas, Children's Day, Fourth of July, Peace, Arbor Day, Junior Choirs, Orchestras, Declamation, Memorization are things that can be used effectively in Bible School, C. E. Meetings and Meetings for Worship. Put the child in the midst and you will be surprised how many upbuilding things you can organize around him.

Its rather late for us to begin some of these things, but it is not too late. People are saying all manner of good things about us—let us live up to the reputation they are giving us and let us begin with our own folk, especially with our boys and girls, so that they will not be disappointed in us.

Muncie, Indiana.

Problems of City Minister's Wife

BY MRS. HERBERT L. HUFFMAN

Read at the Meeting of the Ministers' Wives During the Kansas Friends Pastors' Alliance Held in Emporia, Kansas, April 1-4, 1929.

A NEGRO preacher, expounding his text one morning said: "Brudders and Sisstahs, God made man in his own image that he might be like him, but when he got him all finished up, he looked lak such a po' little image he just knew he couldn't stand nuthin. So he knocked him down, pulled out a rib and made woman, who could stand everything."

We know at least that God first created man and then made woman that she might be a true helpmeet and companion to him. Never, perhaps, in any other sense has woman so fulfilled her mission, as in the role of minister's wife, for upon her shoulders must fall the many duties that the minister has neither time nor often talent to perform.

"I would not want my daughter to marry a minister," said one mother to another, "when I think of the load she must carry, of the privations, the heartaches and disappointments that must come to her in such a position." "That is all true," the other woman answered, "but when you think of her privilege as the companion of the man of God, the joy that must be hers in real service and the share she must play in the Kingdom building, it far overshadows the hard places."

What is our obligation when we marry our minister? We take upon ourselves a peculiar vow. We not only pledge ourselves in faithfulness and service to him, but to the people of his choice. And I emphasize the word choice, for sometimes they are not the people of our choosing. Happy is the minister whose wife can fulfill such a mission; whose life under all circumstances can be faithful, loving, tactful and unselfish; who can stand by and smile, yes, laugh, when the strain becomes too great to bear, or weep, when tears are most needed. Perhaps to no other individual was Christ speaking so clearly as when he said, "On this rock will I build my church," for probably no other person is so given the power to make or mar the work of the church as the wife who stands behind the minister.

The problem of the wife of the city minister is perhaps greater than that of her country sister, for the demands on her time are so varied and so frequent, they leave little time or strength for the biggest job of all, to women, that of home and children.

In the country there are one or two services for worship on Sunday, with the Sunday School and sometimes Christian Endeavor. The week holds the prayer meeting, sometimes an aid meeting, missionary meeting or social. There is calling to be done, but there is plenty of time for that as the membership is usually small and close together. The streets are wide, the lawns big and there are chores to be done. If the children are home from school there are things to keep them busy, and plenty of space to play. The playmates are well known and often there is an obliging neighbor who will keep an eye out until the mother can be back, relieving her from strain of home when her mind is supposed to be busy elsewhere.

Not so in the city. Often the telephone begins ringing by six in the morning and rings until eleven at night. There are early morning classes and prayer hours to which the minister's wife is expected to go. Perhaps they are held each morning for two or three weeks in different districts, preceding some big effort of her church or churches, for one of the big problems arises from the fact that you are not one church but one of the united churches. Only the women of that particular district are supposed to attend one morning in the week, but the minister's wife must go to all and be prepared to take the place of the leader, should the latter fail to appear.

There are calls to be made; the sick and shut-ins visited. The people who are lukewarm must be seen and encouraged to do their part as Christians. The stranger found at church the week before must be welcomed by a friendly visit and never is the calling done. "I've been home a whole month now and you have never been to see me," says one returned member. "Aunt Mary is awfully sweet about it, but she is wondering why you don't come to see her," says another. "I've just decided you don't care for me any more," says a third, "because it's been so long since you have been to see me." And on and on, not one meaning to make it hard, but not realizing the endless drain on time and strength.

While at home the children are uncared for, with any one picked up from the streets to play ball or marbles with.

Evening brings its committees and classes and meetings. The husband goes one way, the wife another and the children still another or various ways or stay at home alone. "Oh, mother," our little fellow says sometimes, "let's have just this evening alone as a family, you on one side of the fireplace, daddy on the other, and we'll pop corn and just be a family once." A hungry little heart and father and mother so busy bringing up other boys and girls they have no time to satisfy the longing of their own children.

Sunday brings with it the mad rush from morning till night of services, committees and just seeing folk, and in between all this, the house must be kept in perfect order; good meals provided, guests entertained; clothes kept in condition that the family may keep up their endless going and the minister's wife must stay smiling, must stay fresh, must be in perfect condition to be a mother to her children and companion to her mate.

Perhaps the hardest thing of all is the stories to which she must listen; sometimes when her own burdens bear heaviest and her heart is hungry for some one to whom she might go with her sorrow and tale of woe. But she must listen with a sympathy and wisdom to advise or rebuke in a firm but gentle way. She must be willing to go all the way into the valley of the shadow or to the mountain top as occasion demands; facing a divorce court with a wife, whose custody of the children is threatened; facing probate court with a wayward boy or girl or just standing by when some one needs a friend; finding the right word to say, the tender, loving touch to give, that may help to save her husband's work when the little things loom big. These are a few of the problems that face the city pastor's wife, but perhaps the biggest of all is not the new plan that may be used with some class, the offices she may hold in the various organizations, the place that she may fill in the program of the city, but it is finding her place in the lives of her husband's people and doing that one thing well; taking her place as a vitally interested member of the congregation and not as an assistant pastor, unless she be so employed.

In these days of many interests of the churches and small finances it is easy for the pastor to become an executive instead of a spiritual leader and the wife a well fitted part of the machinery that continues to go round day after day, with no time to replenish the fire of her own soul or minister to the spiritual need of those about her.

Never did we find the Master concerned with the organization of the church, with the many things he could accomplish in a short time but always with plenty of time for the one big thing of ministering spiritually, as he found the need, in man.

Go, the Master said to Peter, and feed my sheep. To every one of us who professes love and service to our Saviour comes that call. It is rare that we wives have the opportunity to lead those sheep in the way that our preacher husbands can lead them, but it is our rare opportunity to feed them side by side with him, if we can first of all fit ourselves into the place God intended us to fill, putting aside the many things that fill our lives to overflowing, and then serving to the best of our ability.

EARNING HONOR POINTS AT RAM ALLAH

East may be East and West may always be West; but East or West, apparently childhood is the same whether it be a matter of ideals or innocent play. Katherine Haviland, in her letter of recent date, gives us an example of each in the Holy Land.

"In Ram Allah we have a Girl Reserve organization. It is the school girl group of the Y. W. C. A. Every girl attends the meetings, and most of the girls are eager to earn honor points in the group. We divide them into three groups somewhat according to honor points, and somewhat according to classes. We meet Saturday afternoon. The interests of the group are intellectual, spiritual, and practical as the Y triangle would suggest. We discuss the association ideals, learn folk dancing, bandaging, and all types of things of interest to the usual girls' club.

"When a girl has earned enough honor points she receives a pin and is publicly recognized. It is a time of heart searching. Eight girls were recognized this fall. Some had talked with me fearing they dare not attempt the high standard of the club's purpose.

"Sunday I met the boys as they were starting for a picnic lunch in the valley. It was parents' Sunday and the Ram Allah boys were at home. Such a change is always welcome. They begged me to join them; and after I had come back and arranged my duties, I followed them by automobile.

"Down the valley by an ancient Moslem holy place where some leader known as Sheik Joseph was buried, I found our boys. There are two big sacred oak trees there, and just now water is running over the stones in the stream bed. We divided into groups of ten, and big and little boys gathered about in one nook or another and ate.

"After taking some kodak pictures, we began a long walk through the valley up over terraces planted to wheat and olive trees, and picked many kinds of lovely wild flowers. The little group of boys with me represented places full of historical interest. A big genial boy from Gaza, old Philistine country, used his strength in leaping over big stones. A shy, sensitive lad from Nazareth offered without speaking some pretty anemones or cyclamen. Others in the group were from old Shechem, Beersheba, Jappa, and Jerusalem, respectively."

KHALIL TOTAH'S VISIT TO U. S. APPRECIATED

On October 17, 1928, Dr. Khalil Totah, Principal of Friends Boys School, left Palestine for the United States. Now, almost six months later, he is returning to Palestine. Six months are not a long time, comparatively speaking; but sometimes the equivalent of years of endeavor may be crowded into that brief space. Such is the case with Khalil Totah.

Upon reaching Ram Allah, he will have traveled something like 21,000 miles from the eastern coast of the Mediterranean to the Pacific coast and back again. He has given 80 addresses to say nothing of committee meetings, informal parlor meetings, small groups, etc. He has visited and addressed seventeen Friends' schools and colleges scattered throughout the United States.

The primary object of his visit, that of raising money for the mission schools in Ram Allah, has met with almost phenomenal success. Two pledges of $25,000 each have been made, one of which, from William T. Grant of New York, is to be used for the erection of a boys' building to be called the "Elihu Grant Hall" in honor of his brother who has rendered valuable service on the Palestine field. It has long been the desire of the mission to build, as a memorial to Ermina Jones Totah, a model home to be used for project work in the Domestic Science Department. Five thousand one hundred dollars has been pledged for this purpose, and all but a negligible amount has been paid. Plans are already going forward in Palestine for the erection of this building. Seven hundred dollars has been pledged by Friends and others to be paid annually for scholarship purposes. Other contributions from private individuals and Friends schools, bring the total up to $64,369.

Elihu Grant and Rufus Jones have rendered invaluable aid to Dr. Totah. Much of the success of the campaign has been due to their cooperation.

Friends throughout the Five Years Meeting who have been so fortunate as to meet him, have enjoyed their brief contact with Dr. Totah, and look forward to another visit from him before many years have passed.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

ENROLL NOW FOR OSKALOOSA CONFERENCE

Plans are fast developing for the All-Friends Conference to be held in Oskaloosa, Iowa, from September 3rd to 9th, 1929. We are now at the point of announcing the prices for board and lodging during the week. In the dormitory of Penn College, the rates will be 50c per day for a room; $1.50 per day for room and board. In the Hotel Downing (European), rooms are from $1.00 to $2.00 per day. The dining room service offers lunch for 50c and dinner for 75c, while breakfast is a la carte. At the Hotel Lacey, the rooms range from $1.00 to $2.25; there is no dining room service. Rooms may be had in private houses (with double beds) at $1.00 per day. Accommodations may be arranged for now through the American Friends Service Committee.

WANTED—SECOND-HAND FORDS

The Peace Conference at Browns Mills is over, and successfully over. "What comes next?" the Service Committee's Peace Secretary was asked. "The Peace Caravans," he responded, promptly.

Applications are coming in right along, from enthusiastic young men and women in our colleges, who are eager to carry the good tidings of peace throughout the country. Spirit and flesh are both willing and strong, but the finances are weak. Last summer we sent out eleven teams, working in as many different states. For this summer, we are sure, as yet, of only five teams. But it is not too late—if Friends desire it—to bring up the number to eleven or even more.

A very great help would be the loan of cars. Are there any Friends who have Fords which they could give or loan to the Service Committee for Peace Caravan work this summer? This does not mean entirely superannuated machines. Our Caravaners are contented with second-hand cars, but they must be able to go under all ordinary circumstances, and some extraordinary. Let us hear from you.

OUR AMBASSADORS TO JAPAN

Fourteen Daimachi, Mita Shiba, Tokyo, Japan. This is the heading for the letters which come to us from Hugh and Elizabeth Borton, our Quaker Ambassadors to Japan. Just lately there has been a slight hiatus in their arrival, but the letter which has come at last tells us why. "In the first place," says Hugh, "Elizabeth was ill for about ten days recovering from a nervous setback she had due to overwork, then exams for the second Semester of Language School came along, and finally for the last four days we have forgotten all we knew about Japanese and ran away to a quiet little house by the sea at Kamakura for a rest. However, as we have another full week before school begins again, I hope we will be able to catch up in our correspondence and news articles.

"At a recent meeting of the Longstreth Dormitory Committee, the Committee decided to appoint Elizabeth and myself Head Residents of the Longstreth Dormitory, which is the building on our compound here. We will take over these responsibilities the middle of next month (April). This work means the general supervision of perhaps 14 students who already have a self-government organization. This, together with teaching one or two Bible classes over the week-end, is all the work we intend to do either this year or next directly under the Mission Board. The remainder of our time, we intend to put on work of the Service Committee."

HEARING ON COAL AND IRON POLICE

As a representative of the Service Committee and the Philadelphia Civil Liberties Union, Ernest N. Votaw attended the hearing on the Coal and Iron Police held in Harrisburg on March 19th. His report was in part as follows:

"I went to Harrisburg on the 19th. There I saw Mr. Musmanno, representative from Pittsburgh, who introduced the so-called "Governor's Bill" with regard to Coal and Iron Police, and found that he was quite open to suggestions in the way of changes in his Bill, House Bill No. 1673, which was also introduced in the Senate—Senate Bill No. 979. It does not touch the Railroad Police but only is a substitute for the second Act extending Railroad Police Provisions to other businesses. This Act is a decided improvement upon the present one, in that it provides for certificates of reputable citizens that the persons to be appointed are honest, sober, peaceful, and orderly citizens; that the Governor shall investigate the truth of these statements by investigators appointed by him and also shall investigate the necessity for their appointment to protect the applicant's property. The Act also confines the jurisdiction of the Policemen to property of the Company applying for their appointment and to the public highway within a distance of one thousand feet from any building, structure, or equipment located upon the property and abutting upon the highway.

"The Bill, however, does recognize the system of having privately paid watchmen commissioned as State Policemen and does not provide for any liability on the part of the employing Company for their acts.

"I met in Harrisburg with representatives of the Coal Miners and also the Civil Liberties Union, Pittsburgh Branch and we agreed upon a common line of attack. While disapproving in principle of the Coal and Iron Police, or "Industrial Police" as the new Bill calls them, we felt that more would be gained by also asking for certain changes in the Bill introduced, which would put more into it than by merely objecting to the system altogether.

"A private hearing was granted to us by the Committee on Judiciary General of the House, to which the Bill has been referred. Representatives of the Bituminous and Anthracite Miners, a Pittsburgh Minister, a Rabbi and members of the Civil Liberties Union, besides Ernest Votaw, spoke.

"They gave us a not unfavorable hearing. The changes suggested, in addition to an eloquent plea by Rabbi Goldenson to abolish the system altogether were: a requirement for Policemen to have resided in Pennsylvania for at least a year; that the citizens certifying to their character should not be in the employ of the corporation applying for the appointment and a Surety Company, as well, be sureties upon the Bond to be filled by the Policemen and that the jurisdiction upon the highway should be limited to one hundred, or at the most, three hundred feet.

"Subsequent to the hearing, practically all who attended, called upon Governor Fisher and we were received very pleasantly by him. He appeared to sympathize with the desire to abolish the Coal and Iron Police altogether, but did not feel there was time to do so at this Session. He was willing that the jurisdiction of the Police upon the Highway be limited even more than a thousand feet, but was strictly non-committal as to placing any additional responsibility upon the employing Company. On the whole, however, the interview was a satisfactory one. In addition, I spoke to some of the Philadelphia members of the Committee on Judiciary General, with whom I was acquainted."

ENVELOPES WITH MOTTOES

I pay 50c to $15.00 each for "patriotic envelopes" with mottoes (flags, soldiers, etc.) used during Civil War. Also buy stamps on envelopes before 1880. Send yours for appraisal. Immediate offer made. George H. Hakes, 290 Broadway, New York.

Kansas Yearly Meeting Alliance

Encouragement the Keynote

The Pastors' Alliance of Kansas Yearly Meeting met in annual session at Emporia, Kansas, April 1-4. One hundred and three were registered, and the attendance was far above that number. The general theme of the Alliance was "The Great Task of the Church—Evangelism."

L. Herbert Reynolds of Cherokee, Oklahoma, preached the opening message Monday evening. His text was Ephesians 5:27, "That he might present it to himself a glorious church." He said the church was glorious for her exaltation of Christ; for her fostering helpful friendships; for her production of the finest homes; for her preservation of the Bible; for her leadership in matters of social service; and for her missionary extension.

Arthur B. Chilson, veteran missionary, stirred our souls Tuesday morning in a sermon on "Spiritual Laws." He said that law governs everything material and spiritual; therefore, "let not your heart be troubled." We can do the work of the church if we will follow the rules: (1) God now works by the Holy Ghost, John 16:7. Jesus is not here except through the Holy Ghost. (2) The Holy Ghost convicts for sin. We say it is harder to have revivals, but the Holy Ghost is still convicting. We need to reap. (3) The Holy Ghost regenerates the heart and witnesses that contact with God has been made. There is much discussion of the new terms, and if the new terms mean the same as the old ones, then they are all right. Every regenerated heart has soon felt the power of the sin nature and the need of cleansing and instruction in deeper righteousness, and many pastors have failed by not giving this teaching to newly-born Christians. (4) The Holy Ghost is here to guide us. Dependence upon him will make our church work successful. He will teach us what to preach; he will convict men and apply the message to them. No historical goodness, nor gesture of charity, can take the place of personal contact with God and obedient following of his guidance. (5) The Holy Ghost will present us to God, a glorious church. His work is not done until he has presented us at the first resurrection, at the appearing of Jesus, at the meeting of the Lord and his bride in the air.

Tom A. Sykes, pastor of the First Friends Church of High Point, N. C., spoke Tuesday, Wednesday and Thursday evenings, and at the Bible hour on Wednesday and Thursday mornings. In his address on "Quakerism and Evangelism," he said that quietism is often mistaken for Quakerism. But Quakerism stands for personal experience, not an outward form. It was something more than an idea that made early Quakerism dynamic. We are too comfortable. One of our dangers is hearing praise we do not deserve. Actual conditions on our home fields make us feel like sitting in sackcloth and ashes.

On "Stewardship and Evangelism," Tom Sykes used Malachi 3:10, emphasizing the words, "Prove Me." "We must first give our own selves to the Lord, as the Macedonians did. The other day a man said he could insulate himself from gravity and go anywhere he wished. We have insulated ourselves so that God cannot get to us to help us up. If God really gets the man, he gets his service and substance.

"It is our business to make disciples of all men. The lack of Christ in the heart of an individual is a public menace. Sin in the heart and life should have as much concern as contagious disease and unsanitary conditions in a modern city. We need to make disciples, but there must be a spiritual intensification within before there can be a spiritual extension without. Do not allow the pressure of activities to rob you of that measure of time that should be given to evangelizing. Take time for spiritual things. The discipline of holy restraint and constraint received through divine worship is not time wasted. We must make disciples."

On Successful Revivals he said: "Reality is essential. Spiritual discovery must precede spiritual construction. The cry of the world is 'What must I do to be saved?' People are perplexed. Can we say that Christ can save? That is our business. We are giving too much time to speculation; I want us to trust God. We need a spiritual awakening; we need to go deep in consecration. Our own growth is the beginning of a revival. We have been substituting a two weeks' 'jerk up' for a fifty-two weeks' revival. We have been threshing the same straw through the revival every year; no wonder it is bruised and sore. We need to reach out for something new; to raise up new believers. Let us, like the servant of Elisha, get our eyes open and see the chariots that are on our side. We are on the winning side through him who gave himself for us, but not for us alone."

The closing address was, "Can We Have a New Pentecost?" "It is not back to Pentecost, most of us need to go a long way forward. The apostles had no doubts, no fears, no apologies, they had Pentecostal experiences. Their salaries were smaller than those in Kansas Yearly Meeting, they were treated much worse; there were but few of them; but they started with Pentecost. There is no fifty-fifty basis, God wants all or he takes nothing. The Father is glorified if we bear much fruit. How shall we get the fruit? Dead branches do not bear fruit. I fear we need to do some pruning. Are we bearing much fruit? Good intentions will not do. A lot of fittings will not do for light, we must have electrical power. We may have a lot of church fittings, but we need power. We need to restore the family altar; we need to get right with our fellows; we need to live and talk right before our children, and we need Pentecostal experiences."

In the various discussions, Herbert L. Huffman of University Friends Church, presented "Preparing for the Revival." "A revival is a spiritual awakening. First, the church itself must be awakened; second, there must be the outreach for others; and there must be cooperation between church leaders and cooperation with God."

Ralph Jackson of Emporia, spoke on "Conserving the Results of a Revival." "Our church was founded in a great spiritual awakening, but we must conserve the results of such a time. The greatest point is to keep free from quarrels. I used to live in a quiet, peaceful neighborhood. One afternoon a cyclone tore down through that place and wreckage and destruction followed. We do not have to stop and quarrel. We do not have to divide into sides. No pastor can take sides. Jesus said, 'Who made me a divider over you?' Pastors should throw themselves into the big things, into the sounding of the depths of the love of Christ."

"Evangelism and the Public School" was presented by Lela Gordon of Argonia. "I have a questionnaire, answered by school leaders, and we shall use this for a study of how to get into the schools. Some school men say the pastor fails to meet the needs of young people. Some say pastors are unwilling to devote any time to school folk. But the school should be visited by the pastor; the school should be addressed by

SPIRITUAL EXPERIENCES IN BUSINESS LIFE

BY W. V. MARSHBURN, M. D.

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the pastor; and cooperation between school and church leaders can be worked out."

"Keeping Up the Attendance" was discussed by Fred Newkirk of Wichita. "After the revival, what happens to the attendance? Shall it dwindle to the same little group, or shall it be held? If it is to be held, the revival spirit must continue. Pastoral visitation will help to keep up the attendance, but above all, the pastor must love his people and make them feel they are wanted."

Carl D. Byrd, of Alva, Oklahoma, speaking on "The Minister In His Study," declared "the minister must prepare himself for his study period. The minister should go to his study in the spirit of reverence, to read God's word and to pray. He must realize the presence and majesty of God, and he must look at himself and realize his dependence upon God. The minister should be enriched by literature, history and philosophy, but the pulpit that has these alone will starve a congregation. The Bible must be the minister's text-book and he must know it better than any other book. The minister must be able to go from his study full of God's word and with a fresh touch of God's spirit and power."

At the business session, resolutions were adopted in appreciation of the splendid hospitality of the Emporia Friends. Announcement was made that M. F. Swafford was retiring immediately from the work of active evangelistic superintendent, and that Bertha S. Sumpter of Argonia would act as secretary until next Yearly Meeting. The Alliance expressed its appreciation of the many years of labor of M. F. Swafford.

Another resolution provided for a fund to be used in assisting aged ministers. The pastors now in the field are to contribute two-tenths of their tithe of their annual salary to this fund for this present year. It is hoped Yearly Meetings will adopt a similar plan so the funds may later be handled through the united budget.

The officers for the coming year are C. L. Nellis, president; L. H. Reynolds, vice-president, and Alta Neff, secretary-treasurer. Invitation was accepted to meet in Fowler, Kansas, in 1930.

Encouragement was the keynote of this Alliance. The happy presence of Tom Sykes was a delight to all. The discussions, the sermons, and the special music, especially a trio by Ruth, Esther and Edna Chilson, all contributed to the spiritual uplift, and we were drawn closer to our blessed Redeemer.

PRESS COMMITTEE.

What a man earns in the daytime goes into his pocket, but what he spends in the evening goes into his character.

IS APPOINTED INDIAN COMMISSIONER

Charles J. Rhoads, Philadelphia Friend, Accepts Important Post as a Public Service

"Almost too good to be true is the report that Charles J. Rhoads of Philadelphia has been selected by Mr. Hoover to be Indian Commissioner." So says *The Nation*, New York, which is grudging enough in words of approval of the present administration, or of any other for that matter. That it is true is clearly shown in the following statement which appeared in the *Christian Science Monitor* of Boston, under date of April 17, as a dispatch from its Washington bureau:

"Acceptance by Charles James Rhoads of Philadelphia, banker and sociologist, of the post of Commissioner of Indian Affairs, brings to this important phase of federal administration a new type of leader and a man of intimate knowledge of the work he undertakes.

"President Hoover, in making known Mr. Rhoads' acceptance, declared that it was a 'notable sacrifice in the interests of public service.' The Administration is delighted with its success in getting Mr. Rhoads to take over this difficult task, and considers that it has already accomplished much in putting through reforms in the management of the bureau that both President Hoover and Secretary of the Interior Wilbur have declared were essential.

"The Indian Bureau has for many years been a perplexing problem, and recently has been severely criticized. Last session the Senate authorized an investigation of the bureau and its activities, and the President has long been known to have in mind a complete reorganization of the bureau.

"When Ray Lyman Wilbur was named Secretary of the Interior, he reaffirmed the President's intention to reorganize the Indian Bureau. He declared that the Administration was seeking a commissioner who was not only an accomplished business man and expert but who was acquainted with Indian affairs and who had a sociological background.

"Mr. Rhoads, the Administration considers, meets all these requirements. He is a widely known Philadelphia banker. Although long engaged in the banking business he has for many years been interested in Indian affairs, an interest he shared with his father, James E. Rhoads. He is president of the Indian Rights' Association and also an officer of the American Academy of Political and Social Science, as well as a member of the American Philosophical Society. During the World War he saw service in France as chairman of the Y. M. C. A. War Prisoners Aid, and chief of the Friends' Bureau of the American Red Cross. He is a trustee and director of Bryn Mawr College. He is an Orthodox Quaker."

In speaking of the appointment of Chas. J. Rhoads, Dr. Wilbur, Secretary of the Interior, outlined the new policy of Indian administration which has been favorably passed upon by the Board of Indian Commissioners organized by Congress to advise it on Indian problems. The salient points of this policy are:

1. Fundamental aim to make the Indian self-sustaining, self-respecting; no longer to be considered a ward but a potential citizen. As rapidly as possible he is to have full responsibility for himself. Leadership rather than custodianship is to be given to the Indian.

2. To bring this about the educational program is to be revised into one of practical and vocational character and plans are to be matured for absorption of the Indian into industrial and agricultural life.

3. De-centralization of the activities of the bureau to be brought about as rapidly as possible.

4. Viewed over a term of years, the Indian agent with his abnormal powers, is to be dispensed with.

5. In so far as possible, education and health are to become the responsibility of the various states.

6. New Indian schools should be provided, only if it is not possible to merge the training of the Indian into the school system of the State.

7. The educational program to be placed under supervision of the Bureau of Education; health program under Public Health Service.

8. Full ownership rights for allotments of land to the Indian.

9. Employment in connection with Indian communities.

10. Facilities for care and development of the Indian for a limited period, with the purpose of eliminating the Indian bureau within 25 years.

11. General rather than specific legislation for the Indians and a survey of existing laws in which the Indian question is involved.

Secretary Wilbur issued an order looking to the execution of the President's oil conservation policy as applied to Indian lands.

That we shall be able to feel the conviction of fellowship with God, is not by intellectual process but by the earnest desire to live the good life. It is by moral effort, not intellectual effort, that we are to hope for the revelation of God to our souls.—BISHOP GORE.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

CONFESSES HIMSELF BAFFLED

Editor THE AMERICAN FRIEND:

To your correspondent who thinks you have over-emphasized the evils of liquor drinking I quote the following statement:

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop."

This is not the statement of a wild prohibition fanatic, but of the Supreme Court of the United States. (Case of Crowley vs. Christenson, 1890, U. S. Reports, 137: 90-91.)

I note that the sympathies of your correspondent lead him to feel that the prohibition question had little to do with the defeat of Al Smith. Well, what about the fact that there have been five congressional elections in the United States since the eighteenth amendment was adopted and the dry majority in Congress has increased at every election? Does it not seem passing strange that the great Wet majority (!) of the country has not seized one of these opportunities to mitigate the gross injustice "put over" on it in 1918 by a small fanatical minority?

On one point I must confess myself baffled by your correspondent. I cannot controvert his statement that wherever he goes in the United States he is always in a position to obtain liquor if he desires it. Although I have lived in various parts of the United States, from the Atlantic to the Pacific, and have traveled in every state of the Union except one, I must confess that I have not had the wide experience of your correspondent in finding out whether I could obtain liquor. I fear it is true that I belong to the "sheltered" class to which he refers, whose associations are not usually with the law-breaking element of society.

RAYNER W. KELSEY.

Haverford, Pa.

HOW DO THEY GET THAT WAY?

Editor THE AMERICAN FRIEND:

It would appear that John O'H. Harte composed his recent letter to be sent to *The Nation* and put it in the wrong envelope. There is of course entirely too much liquor selling and drinking still going on but I am enclosing the latest survey of our local situation here in central Iowa as reported in our home daily which has some 12,000 or 13,000 circulation. (A Federal agent presents survey showing that little booze is being sold in that section.—EDITOR.)

Compared with the claims of the Oxford debating team that toured this country a few years ago, supporting the liquor—and more liquor idea and claiming that all Art, Music, Literature, Religion, and in fact, all the cultural things of life, received their primary inspiration from booze, free flowing, Friend O'H. Harte's eulogy of white mule as the promoter of industrial efficiency, and law observance is very modest indeed. One sometimes wonders how the Britishers get that way.

Seriously speaking, it is doubtful if there is a much larger volume of illegal liquor now than under the License system. The price is higher and that induces the 'leggers to take long chances.

I enjoy many of the articles and most of the editorials in THE AMERICAN FRIEND and think you are making a good job of it.

GEO. H. LEWIS.

Marshalltown, Iowa.

TESTIMONY FROM ATLANTIC COAST CITIES

Editor THE AMERICAN FRIEND:

I would like to challenge some of the statements made by John O'H. Harte, but before I do so I may say in all fairness that many faults may be found in the 18th amendment. It is by no means a perfect instrument. It is possible that some better way to solve the problem could have been found than that of adding an amendment to the Constitution.

May I say further that it is perfectly evident that it is not being effectively enforced. This charge against the amendment would be more serious if it were not for the fact that other laws are also not being enforced. President Hoover pointed out in his speech at the meeting of the Associated Press that in only one out of every six murders is the murderer punished. Yet we are not apt on that account to repeal the laws against murder.

I think it should also be said that not every person who does not believe in the 18th amendment is a debauched, immoral, or even un-Christian person. There are persons who believe just as strongly in temperance as the most ardent supporter of the 18th amendment who yet do not believe it can be achieved by legislation.

However, when all that has been said, there are many things which Friend Harte has said—and which are being said by others, for it seems to be a popular chorus in some places just now—with which I do not agree, and which, it seems to me, deserve to be challenged.

First, I do not believe "the reason, and the only reason, that Alfred E. Smtih was defeated in the recent election was because of his affiliations with Tammany." Indeed, I do not believe Tammany was a controlling factor at all. It is true that there were people who were afraid of the "Tammany Tiger" but I am inclined to believe that more people were repelled by the G. O. P. oil scandal than by the corruption of Tammany. In other words, Tammany and oil reserves —with all that it signified of G. O. P. corruption, unseated senators, etc.— balanced or neutralized each other out of the picture. In like manner the religious bigotry business which Governor Smith posed as a martyr to, so far as there actually was any, tended to "balance itself out of the picture," for religious bigotry "works both ways."

The one thing on which there was a relative difference between the candidates was in regard to the question of Prohibition. I personally heard objections to Smith on grounds of his wetness far more than on any other grounds. There were, of course, other issues, such as tariff, farm relief, etc., but in regard to these there was doubt as to the relative merits of the methods of solution proposed by the two candidates. The one thing that stood out, therefore, as the real subject of referendum in the election was the question of enforcement of the 18th amendment. Whether the people are right or not, it seems apparent to me that the majority of them have indicated that they *do* want enforcement of the amendment as it is. I think Harte is utterly wrong when he says that the *majority* of people in this country want drinks now and then, and get them, and drive cars under the influence of liquor whenever they so desire.

It is no secret that a vast number of people in America do drink, but it certainly is *not a majority*. My guess—and I will take the same liberty of guessing that Mr. Harte has, for nobody knows—is that the number he refers to as a majority is not over five per cent. There are probably a greater number who "talk wet," and believe it to be popular to take a flippant attitude toward the amendment, who perhaps have experimented or tasted of the "forbidden fruit" in the cellar of a friend, but who have never developed an appetite for alcoholic beverages, and therefore could not be said to "want drinks now and then" or to "drink quietly, and drive cars under the influence of liquor."

For four of the past seven years I have lived in or near one of the large cities of the East—Philadelphia, New York, Providence and Boston—at present in the vicinity of the latter. I have also been

frequently in Baltimore and Washington. My observations have not been unfavorable to Prohibition. Here in Boston I have seen an average of not over one person a month since last September who was conspicuous or obnoxious because of drunkenness. Of course, there is much drinking that the ordinary observer does not see evidence of on the street. But although I have not actually seen a discouraging amount of drunkenness here I have heard a great deal of superficial "wet talk" and found in most of the Boston daily papers a good deal of "wet" attitude. As I have said at the beginning, there are many faults and weaknesses—both theoretical and practical—in the present 18th amendment and the enforcement laws enacted thereunder. These are certainly given the headlines in the secular press at the present time. No one who reads our daily papers can fail to become aware of these weaknesses, which are often exaggerated to tremendous proportions. They are being fully exploited in the most sensational way. Even further, in many editorials there is an attitude of flippancy and ridicule.

I am therefore glad that THE AMERICAN FRIEND has been telling the other side of the story. Often times it is "the other thing" that needs to be said. It is often the thing that is left unsaid that distorts the picture. It is hard to tell the complete story.

True, I do not believe we should "fight fire with fire." I do not believe we should give a statement which is purposely biased in one direction just to "offset" propaganda which we feel is pulling in the other. We should certainly deal fairly and with scrupulous adherence to facts, in so far as we can humanly determine them. But I do believe it is well to stress "the other side" if for no other reason than to get those neglected facts before the reader. It is not wrong to point out the weaknesses of the 18th amendment and its enforcement—but with the secular press as it is, it is certainly unnecessary. The thing that is necessary to a balanced view is that the favorable side be given a fairer chance. I therefore wish to commend THE AMERICAN FRIEND for its recent editorials.

LESLIE FRAZER.

1 Andover Hall,
Cambridge, Mass.

AN UNSHELTERED CENTER IS HEARD FROM

Editor THE AMERICAN FRIEND:

Since I do not live in "sheltered college centers" nor are my neighbors those engaged in religious work, I feel moved to speak to the point raised by our young Friend in Oregon anent the effect of the Eighteenth Amendment in our United States. For almost sixteen years my dwelling place has been in the old Seventy-first Ward of Chicago, one of the strongholds of civic corruption and vice. The saloon at Van Buren and Racine, owned by Barney Grogan (now a candy store) was the political headquarters of this Democratic boss. It was in this saloon that the first minor to be hung in Cook County received his training as a criminal, beginning when as a choir boy on his way home from a nearby Catholic church he dropped into this saloon and was sent out on a dare to do petty pilfering. The stay of his execution was sought by our leading social workers headed by Jane Addams, because they felt that society was chiefly to blame for allowing such centers of corruption to exist. But he went to the gallows singing in his beautiful tenor voice, "Ave Maria."

I do not see how anyone who was not resident in our country during the reign of the saloon can in any way estimate its powerful influence. Preceding the Eighteenth Amendment drunkenness was very common in our ward among both men and women. One could hardly get home from the Loop, especially on Saturday night, without seeing one or more drunken persons. I have yet to see the first drunken man or woman in this same territory since the Eighteenth Amendment became effective. I have sat on street-cars by people who smelled of liquor and even showed signs of its effect, but have never seen one who was not able to get on and off the cars unaided. Social workers at Hull House, who are our neighbors, bear me out in the statement that sickness and destitution are less prevalent.

It may be difficult for one who has lived only on the eastern coast and the western coast to realize that there is a very large part of our country between these two oceans, and that within this territory a very large number of the inhabitants, even in the cities, are law-abiding prohibitionists. As to the amount of liquor consumed now and before the Eighteenth Amendment, I do not see how any accurate statement can be made as there are no figures on which to base a statement. As for myself I am firmly convinced that the multitude of busy saloons dispensed much more liquor than is now done by unlawful agencies, and with the present strong, moral leadership at the head of our government I fully expect to see present conditions much improved.

ALBERTA CHAWNER.

637 So. Wood St., Chicago.

P. S.—May I say as regards a radio sermon usurping church attendance that it seems impossible for a Quaker to consider that in any way a substitute for a meeting for worship.—A. C.

SCOPE OF WORK INDICATED

Editor THE AMERICAN FRIEND:

An idea of the scope of the field covered by our missionaries in Havana Province, Cuba, may be gained from the following paragraphs from a letter, dated April 13. Writing to George and Lyra Wolkins, Ellen Pain says:

"We look forward toward another visit from you when you shall not be hurried, but go with us to every one of our mission stations. Remember it will take two weeks to do it. It will be something like this:

Sunday, Canasi—25 miles from here.

Monday, Caraballo—12 miles east of Jaruco.

Tuesday, Hershey—15 miles north.

Wednesday, Tapaste—13 miles southwest.

Thursday, San Jose de las Lajas—19 miles south-west.

Friday, Bainoa—5 miles east.

Saturday, La Sierra—18 miles northwest.

Then the second week, begin:

Sunday, Jibacoa—15 miles northeast.

Monday, Santa Cruz del Norte—20 miles, on the north coast.

Tuesday, San Antonio Rio Blanco—6 miles north.

Wednesday, Campo Florido.

Thursday, Aguacate.

Friday, Boca de Jaruco.

Saturday, Jaruco.

"We shall soon be opening new places as God gives us strength and leading. We have just closed our regular meeting here in Jaruco, and I came to my study to write for a few moments before retiring. It was a wonderful meeting. There were ten young women who spoke with such earnestness, testimonies of how they sought God in the Catholic church and found no peace until the missionaries found them and gave them the Gospel. A number of these young women come from neighboring towns to be with us in our regular meetings on Saturday night. There are only a few women in Jaruco who have come out boldly from Romanism. I believe we told you how we have to live in the most Roman Catholic town we have in all our field. Ever since the priests and Bishop learned of the conversion of the priest who lived in this house, they have done everything imaginable to keep their people away from us—with success among the women—they do it with threats, etc.

"Every meeting is a joy. Though we can give only one service each week at each place, we find in almost every meeting souls ready to accept the Lord as their personal Saviour. Since you were here, sixty names were given in Tapaste for membership, and, as soon as they can rent a house, these sixty want us to organize a meeting in Tapaste."

LYRA T. WOLKINS.

Newton Highlands, Mass.

QUAKERDOM · AT · LARGE

Homer C. Hockett, Professor of History in the University of Ohio at Columbus, was elected president of the Mississippi Valley Historical Association at its meeting held last week at Vincennes, Indiana.

* * * *

A. J. Hadley, well known and much loved Iowa Friend, died at his home at Earlham on Sunday, April 21. For many years he has been an influential member of the American Friends Board of Foreign Missions. We understand that his widow, Lenna Lescault Hadley, is far from well, and the prayerful interest of many friends will be hers in her weakness and bereavement.

* * * *

Names and addresses of the officers of Cuba Yearly Meeting, recently established, are as follows: Clerk, Arsenio Catala, Gibara, Ote.; Recording Clerk, Alberto Lopez, Banes, Ote.; Correspondent, Francisco Gonzales, Holguin. Correspondence should be directed to Francisco Gonzales, Holguin, Cuba, as he was appointed as secretary of correspondence and according to Cuban customs and duties as such, he should care for this feature of the work.

* * * *

Plans for the Swarthmore Lecture on May 22, at the beginning of London Yearly Meeting, to be given by Arthur Stanley Eddington, one of England's leading scientists and a Friend, include admission by ticket to be secured on application. The first day following announcement that tickets were ready brought a very large number of applications both from members and non-members. It is a point of interest to know that members of the House of Lords whose interest in the Society of Friends is not a matter of general knowledge, have applied for tickets.

* * * *

Do we have unprogrammed meetings among pastoral Friends of the West? Ask those who attended Quarterly Meeting at New London, Indiana, on April 6. Much to the surprise of those present our youthful spirited Friend, Jesse Overman, of Haviland, Kansas, and Mrs. Alice Haworth stepped forward and repeated the marriage vows, Homer G. Biddlecum, local minister, pronouncing them husband and wife. Our observing correspondent reports that the enthusiastic groom thereupon saluted his bride after the manner of "the world's people," which, according to the Clerk of the meetin', "isn't any part of a Friends wedding." Maybe not, but many other Friends with a record of otherwise exemplary conduct, have successfully lived down that same impulsive indiscretion! Long life and much happiness to our Kansas Friends.

* * * *

Harlow Lindley, who resigned from the Earlham College Faculty last year to become librarian of the Hayes Memorial Library and Museum at Fremont, Ohio, has accepted an appointment from the Ohio State Archaeological and Historical Society at Columbus, to become Curator of History for the State of Ohio, and will direct the historical interests of the state institutions. This is a new position created by the last General Assembly of the State and offers the opportunity of carrying out for the State of Ohio a program similar to the one planned for the Hayes Library, but on a much broader scale. Although the new position involves the removal of the Lindleys to Columbus, they will remain for a time at Fremont.

* * * *

The London *Daily News* is a Quaker daily newspaper in its ownership and management, being directed by Edward and Henry T. Cadbury and their brother-in-law, Bertram Crosfield. Recently, it is having an article each day on the danger of "the next war," by all sorts of well known people of all parties. One day the article was by Lord Rothermere, the principal owner of the *Daily Mail*, which paper did what a paper could to urge on war in 1914. It was to form a counterblast to that journalism that Joseph Rowntree and George Cadbury bought newspapers. And now Lord Rothermere writes with great wisdom in the rival paper, telling the truth about an understanding with America on the seas, and about the dangerous eastern frontier of Germany. Never in my life, writes John William Graham in the *Friends Intellingencer*, have I known my country so unanimous against war and so keen about it, as it is now.

* * * *

F. W. Schmoe, an influential member of Seattle Friends Meeting, and Executive Secretary of the Puget Sound Academy of Science at Seattle, Washington, and also a Naturalist, formerly in charge of the Mt. Rainier Park Service, is cooperating with Wilmer J. Young of Westtown Friends School, at Westtown, Pa., in making plans for a cruise with a group of boys to Southern Alaska. This is a leisurely "gypsy" cruise covering more than 2,000 miles of what is considered by many world travelers the most strikingly beautiful stretch of sheltered water on earth. In the past they have had a fine lot of Quaker boys from around Philadelphia, some of whom are ready to go again, while others from the Pacific coast will join them. The cost of the trip will be $250 plus traveling expenses to and from Seattle. A few more interested boys may be included. F. W. Schmoe may be addressed at Anderson Hall, University of Washington, Seattle, Wash.

* * * *

The leading article in a recent issue of *The Friend* (London) discusses the question: Is there such a thing as Quaker Statecraft? Mentioning several prominent English Friends who possessed the sense and faculty of statesmanship and were exponents of the application of Quakerism to national policy, the writer says that all of them joined in the three cardinal tenets laid down by the early Friends, namely, that the State should not invade the liberty of the individual conscience, that, subject to that principle, all true and just authority should be obeyed and taxes paid, and that the Church should exercise a prophetic function to the State. The writer states further in answer to the above question, "that all human life is both equal and sacred as the tabernacle of the divine, that the enlightened conscience is the supreme citadel of spiritual sensitiveness to good and evil, to oppression and injustice, to truth and falsehood; and that self-control and the service of all in need is the task of the individual — these

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things lead to the simple habit, to single-mindedness, to integrity and straightness of life, and to the love of goodness, beauty and truth."

* * * *

The fiftieth anniversary of their marriage was clebrated by E. C. Greene and his wife at their home near Martinsville, Ohio, March 29, with a reception to their friends from two to five o'clock. It was a day of memorable pleasure to the guests of honor, their family connection and their friends. The hospitalities of the home were delightfully extended in a beautiful setting, all decorations and appointments carrying out a golden color motif, employed artistically. A very interesting program of songs and readings was enjoyed by the guests. Cards, telegrams and letters of congratulation from distant friends unable to attend were also read. They have been lifelong members of the Friends Church and their marriage was solemnized by Levi Mills of Wilmington, now deceased. Of the seven guests who attended the wedding dinner, only three are now living, and but one of these was able to attend the golden wedding. Within the past thirty years, at least six couples, members of Newberry Meeting of Friends at Martinsville, have celebrated their golden wedding. A poem composed by a niece, Anna G. Smith, and entitled "The Golden Anniversary," was read by her sister, Lenna Smith.

* * * *

Commenting on President Hoover's inaugural address of March 4, *The Friend* (London) says, "Friends all over the world may rejoice and be thankful for the noble inaugural address with which Herbert Hoover opened his period of office. It will rank with the greatest utterances of statesmen, and it contains the enduring verities of Quaker polity. Justice, peace, education, self-government, liberty, national integrity, religious tolerance, growth of the religious spirit, are among the supreme things provided, insured or facilitated by statecraft. It cannot come today, nor yet tomorrow, but if we follow after these things, persistently and patiently, the day may surely come when the mind of Christ will become the mind of the State."

* * * *

Travel and research in various fields will be the occupation of five Haverford professors who will be on sabbatical leave next year, according to the *Haverford News*. Rufus M. Jones, who will be away the first semester, will sail for England late in July and spend three months in the British Museum archives, doing research work on the religious sects of the seventeenth century English Commonwealth. Following his investigations, he has planned a leisurely tour of Italy and Greece, with a side trip to the islands of the Mediterranean, and will arrive in northern Palestine in the fall to spend some time at Mount Lebanon, visiting Jerusalem and the surrounding district. Later he will go to Cairo, and from Alexandria will sail for home at the end of January. Dr. and Mrs. Elihu Grant will sail for France in June and spend several weeks in Normandy and Brittany before going to Palestine from Marsailles. His staff will be at Beth Shemesh the first of July preparing for excavations to begin by the end of August and continue to the rainy season late in November, when operations will be suspended until March. During the winter he will do research work in the libraries in Jerusalem.

NEWS OF OUR MEETINGS

Dr. Clarence M. Case of the department of sociology and anthropology in the University of Southern California, Los Angeles, spoke before the "Brotherhood" of First Friends Church, Pasadena, April 9, on the subject, "Tools and the Larger Life." He insisted that the inclination and ability of man to use tools, as far back as any trace of him has been found, sharply differentiate him from all lower animals. At the close Dr. Case conducted a sort of forum on the problems that have arisen in society from the development of tools into machines and the consequent revolution of industry. Edgar T. Hole addressed a group of Negroes to much apparent satisfaction, Sunday afternoon, April 14, when he appeared before the newly organized union of women's missionary societies of the colored churches of Pasadena and told of Friends mission work in Africa.

* * * *

The Ministerial Association of Oregon Yearly Meeting of Friends met in annual conference at Greenleaf, Idaho, April 9 to 11, 1929. Twenty-two pastors and thirteen members of the Christian Workers League, most of them driving over five hundred miles, were in attendance. The sessions were attended by from one hundred and fifty to two hundred and fifty persons. "Consider Jesus Christ," Hebrews, 3:1, was the theme. From many angles the unique, incomparable Christ was viewed, and was seen to be the Messiah of Old Testament prophecy, truly God, and truly man; our Savior, our Comforter, our Helper; our Great High Priest, who has entered into heaven with his own blood; our coming King; also the Light of the world, making repentance for sin possible; and the Bread of life, of whom we partake by believing in him and doing his will. Also, he it is who baptizes believers with the Holy Spirit. The spiritual tide rose as the meeting progressed, and burst into expressions of praise and song. Some found the heart hunger they brought with them satisfied in Jesus Christ. The message in song brought by a male quartet was a blessing to many. Dinner was served at the church both days and much good fellowship was enjoyed by old and young. It has been ten years since this conference met in Idaho. Friends hope it will not be so long before it comes again.

* * * *

The April Quarterly Meeting at New London, Indiana, was a time of spiritual blessing. Dr. J. A. Huffman, Dean of Winona School, was present and gave a series of messages that were instructive as well as inspirational. He preached at the meetings for worship on Saturday and Sunday mornings, gave addresses at the Young People's Meeting on Saturday night and at the Missionary Meeting on Sunday afternoon. The Quarterly Meeting has recommended that all the local congregations adjourn their meetings for worship on Quarterly Meeting Sunday and go after Sunday school to Quarterly Meeting. The plan was tried for the first time at this meeting with a good attendance from some congregations. In the business session appreciation was expressed for the efficient and faithful service of Lilith Farlow, who has been reading clerk for a number of years. She has now taken her membership to Kokomo Meeting. At the close of the business session Jesse Overman of Haviland, Kansas, and Mrs. Alice Haworth of New London came forward and were united in marriage.

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Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Although we didn't register a very heavy batting average in choosing the President's Cabinet, we are quite perked up over the attention which some Friends whom we mentioned are receiving at the hands of the Chief. While Charles J. Rhoads did not get the Treasury portfolio, in connection with which we named him, the attention of the President was attracted to our Friend and as a result he is appointed Commissioner of Indian Affairs! Another Friend whom we mentioned as a Cabinet possibility is being considered for a highly important appointment and we anticipate his selection. This for the encouragement of others on our list of mentionables. Their turn may come yet.

Of course we must be willing to leave to the President some discretion in the matter of these appointments. We had good grounds for our nominations for specific posts but since Herbert Hoover had other plans we willingly accord him the privilege of putting them above ours. We are content in having brought good and capable Friends to his attention, leaving it to him to say where they can be used to best advantage in the public service—even if that should prove to be in the ranks in the their own home communities!

AN APPROPRIATE APPOINTMENT

There is peculiar appropriateness in the appointment of Charles J. Rhoads. He is deeply interested in the Indians by heritage as well as in his own right. Readers will recall President Grant's famous peace policy with the western Indians whom he placed under the care of Friends acting for the Government. During this period of Friends' official responsibility, Dr. James E. Rhoads, of Philadelphia, father of the newly appointed Commissioner, made a notable journey with two other Friends to the western reservations, holding conferences with various restless tribes in order to get them to restrain certain lawless members. For twenty-six years he was a member of the Associated Executive Committee on Indian Affairs and was long its presiding officer. He is said to have had a knowledge of the work amongst the Indians possessed by no other member of the Committee.

And now once more we find a President turning to a Friend to become official guardian of the Indians. In his own right, as well as in succession to his father, he has long been identified with the cause of the Indians, as indicated by the fact of his being President of the Indian Rights Association.

For that matter, perhaps few of our readers appreciate the personal sympathetic approach which President Hoover himself has through his family connections therewith. He has had near relatives actively identified with Indian work in Oklahoma, Oregon and Alaska. His own uncle, Dr. J. H. Minthorn, who partly raised him, spent many years of his life in the Indian service.

By the way it just occurs to us that we have neglected to remind the President of our own record in Indian work. It was a juvenile record, to be sure, our parents being officers at one time in the government school in Oregon, but who can measure our youthful influence upon the little aborigines—one way or the other? We fear we have overlooked something here.

WE SURE ROBBED THE GIRAFFES OF THIS ONE

An article came to us for publication the other day which contained a word which we were afraid even our giraffes would choke on—if they could ever reach it. Will Rogers says that farm relief has already cost him some money as he had to buy a dictionary to find out what "debenture" means. Fortunately we have a word book close at hand and we certainly had to use it when this specimen blew in upon our desk. We felt better and less humiliated, however, a little later. We tried it on a real for sure giraffe and stretch his neck as he would he couldn't touch it. The word was "autochthonous." To your dictionaries, oh Israel!

Speaking of jawbreakers, we are reminded of the following verses by S. E. Kiser, entitled "The Foolish Big Words:"

"The foolish think big words are splendid,
And that within them wisdom lies,
But big words never were intended
To form the language of the wise;
Through smallest words that he may find
The sage reveals his depth of mind.
"The speeches of the fool are freighted
With words he chooses for their length;
When sense is with a big word mated
It dwindles, robbed of half its strength;
The world needs no big words at all,
Since Love and Hope and Do are small."

SUBSTITUTE AMERICAN FRIEND FOR NORTHWESTERN

In a recent issue, the *Northwestern Christian Advocate*, an organ of the M. E. Church, spoke some timely words on a problem which every denominational paper faces. Will contributors, to whom we are deeply indebted, please read the following as coming from their own church paper:

"The *Northwestern* is eager for news. It cannot always send star reporters to the places where the news is, or where it is likely to 'break' next week. Therefore it must depend, for much important information, on volunteer friends.

"To them a word of real appreciation. They help this office more than they know, and we are grateful.

"To them, also, a word of appeal. Copies of local newspapers, or clippings, are sure to block the progress of the news on its way to our columns. The local account cannot be printed 'as is.' It was written for a different group of readers, usually by someone who finds the language of our Canaan a trifle difficult.

"This means rewriting. . . . So we ask, and not altogether selfishly, that the news be rewritten at the source. The sender almost always knows how to do it to meet the *Northwestern's* needs. And though for him or her it may be a twenty-minute job for the office it is one of so many twenty-minute jobs that by the time it gets done the news has ceased to be news.

"There is another reason. Papers come to this office by the score, every day. They cannot all be examined carefully, page by page. We know to our sorrow that many a marked copy has gone to an unmarked grave.

"Therefore, for everybody's better service, please, instead of clippings, or copies of the local newspaper, or articles

THE SOUL COMES BACK

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written for a local constituency, or complete copies of printed programs, send us the concise and clear summary of what, when, where, how and by whom. That sort of reporting always gets into the *Northwestern*."

However, we do appreciate concise clippings now and then, especially those which furnish material for Quakerdom at large. But when it comes to sending in newspapers from which we are supposed to write up stories of meetings, conferences, etc., we echo a hearty "Amen" to our Methodist Editor's admonitions.

MILTON J. FARQUHAR

A person of fine humility who would not wish any word of extravagant praise spoken of him was Milton J. Farquhar of Wilmington, Ohio, who died as the result of an accident, April 9, 1929, but a few words of truth may be placed in the garden of memory, some modest flowers of love!

For the most part, his sixty-nine years were spent at Wilmington, having been born near here in 1860. He married Laurenna Hunt in 1886 and to them were born two daughters, Rebecca McQuiston of Cairo, Egypt, Harriet Blossom of Richmond, Ind., and a son, Francis, a prominent business man of Wilmington. He had five grandsons and two granddaughters of whom he was very fond.

A man of much ability, he had two pronounced characteristics. With natural constructive genius, which capability showed in all the avenues of life, he was always considering untried combinations, his mind ever teeming with new and original ideas. He was also tolerant. With definite ideas of his own, yet he was willing to listen with patience and sympathy to the opinions of others, desiring to be fair. He had a most disarming sincerity, always loyal, true and good.

His love for Wilmington College colored the whole fabric of his life. It was ever a joy to him that his home overlooked the campus and that he could watch, throughout the years, the changing life of college students. His wife and three children were also Alumni of his Alma Mater, and he earnestly desired that his grandchildren might all attend.

But the church of his birth, how he cherished his membership in the Society of Friends which he was serving as an Elder! Dear to him was its past history, its present possibilities, and the principles for which it stands. But greatest of all was his gift for appreciating human relationships. Proud of his ancestors and vitally interested in his descendants, he was anxious that the fine traditions of his pioneer forefathers might be handed down to succeeding generations. A thoughtful and affectionate son, a faithful and devoted brother, he bestowed a wealth of love upon wife and children.

Through his genius, Wilmington acquired one of its leading industries, the Farquhar Furnace Company. A genius for mechanics, he has several important patents to his credit. His early passing is mourned by the whole community. The funeral service was conducted by his pastor, O. Herschel Folger, at the Friends Church on April 12, the house being filled with sorrowing friends and relatives who are comforted with the blessed hope that death has no victory over one fallen asleep in Jesus. He lived for Christ and his kingdom, and although the candle of his years is snuffed out, as in a moment, the radiant light of eternity shines ever on.

WORK AT WOONSOCKET

The Woonsocket, Rhode Island, churches have enjoyed a week of union services conducted by A. Eugene Bartlett, "Joy Maker," several of the Friends attending these meetings. The Universalist pastor said at the last meeting that it was the largest Protestant religious gathering he had seen since he had been in Woonsocket." The Young Friends Discussion Group of the Smithfield Monthly Meeting have joined with the Sunday School as a regular class retaining their name. They are studying Agnes L. Tierney's book, "Ten Lessons in the History and Teachings of the Society of Friends." Great interest has been taken in the lessons and new members have been added to the class. All wish to continue with some similar course that will give them a better knowledge of the Friends. A Missionary Society has been organized with the usual officers and committees and are having their meeting once a month. They are taking a general review of all the Friends Mission work, preparatory to taking the regular lessons in the Fall. The Episcopal Missionary Society invited them to be their guests to hear a lecture about Liberia delivered by Mrs. Andrew Perry of Providence, after which a social hour was enjoyed.

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Authorized by the Five Years Meeting of Friends in America

Published weekly by
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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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